The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22 —Vol. XIII. NOVEMBER 15, 1851. Price One Penny.

## THE ORGANIZATION OF THE CHURCH.

BY ELDER JOHN TAYLOR.

(*From the "Etoile du Deseret."*)

Since our arrival in France, we have very frequently been asked how our Church is organized. For the satisfaction of those who are desirous to obtain this knowledge, we give the following information.

In the pamphlet which we have elsewhere referred to, we gave an account of the commencement of this work: of the ministering of an holy angel to Joseph Smith; of the finding and translation of ancient records; of the first organization of the Church; of the restoration of primitive christianity, its priesthood, doctrines, ordinances, gifts, blessings, and powers; of the ordination of various officers, and other things; but the particular organization we did not enter into.

When Joseph Smith was living, he was the president of the Church, and had two counsellors of his own selection, but sanctioned also by the Church, which always has a voice in all such matters. After Joseph Smith's death, Brigham Young was appointed president, by virtue of his being president of the Twelve Apostles, who stand next in authority to the Presidency. He has two counsellors, chosen from the twelve: Heber C. Kimball and Willard Richards. These are presented before the people and sanctioned by them. The First Presidency has authority over all matters pertaining to the Church.

The next in order are the Twelve Apostles, whose calling is to preach the gospel, or see it preached, to all the world. They hold the same authority in all parts of the world that the First Presidency do at home, and act under their direction. They are called by revelation and sanctioned by the people. The Twelve have a president: the present one is Orson Hyde. This presidency is obtained by seniority of age and ordination.

There are then the Seventies: of these there are thirty-three quorums. It is their office also to preach the gospel to all the world. There is a presidency over each quorum. And again there are seven presidents with their president, who preside over the presidents of the quorums of seventy.

There are then the Elders, of whom there are many. It is their business to preach the gospel in different parts of the earth where they are located, according to circumstances; but they are not bound, as the Seventies are, to go to different parts of the earth, only as their circumstances will admit. But they have power to preach, to baptize, to lay on hands for the gift of the Holy Ghost, and to attend to other ordinances of the Church.

There are then the Priests, whose duty it is to preach and baptize, but not to lay on hands for the gift of the Holy Ghost.

There are also Teachers, whose business it is to visit the members in the different branches of the Church where they live, and to see that they attend to their family duties, prayers, &c.; to watch over the spiritual interests of those under their care; and to see that there is no hard

feeling, contention, evil speaking, or wickedness.

There are, then, Deacons, whose business it is to assist the teachers and attend to the temporal affairs of the branches where they may happen to be situated.

There is then a Quorum of High Priests, of whom there are many. It is their business generally to preside over Churches, and assist on councils as they may be directed, whether at home or abroad. But a Seventy, or an Elder, can do this in their absence, or when others have not been appointed.

There are also Evangelists or Patriarchs.

The above is an outline of the organization for the purpose of preaching the Gospel to all the world, and carrying out the order of God as revealed unto his Church. The Twelve Apostles, and the Seventies have the particular burthen upon them, to preach to all the world, and to go to any nation as they may be directed. The High Priests also are expected to go when called upon, but their business is more with churches that are built up, than with organizing churches.

The way we conduct affairs in the Church is as follows:—If any Member or Elder of a branch of the Church sins against his brother or the Church, the person against whom he transgresses is to go to him alone, and reason with him; if he hears him, well; if he repents, he is to be forgiven; if he does not, he is to take one or more with him; if he hears them, well; if not, he is to be reported to the Church; if he does not hearken to the Church with which he is associated, he is to be cut off by them.

This is, however, for Church fellowship; but if a man steals, or otherwise sins against the laws of the land, he is to be delivered up to the laws of the land.

Having said so much on this subject, we will now speak of the regulations and organization of the Church in the Valley. President Brigham Young is the President of the Church, and is assisted in his duties by two Counsellors before named. There is another council there, called the High Council. This is a council that sit from time to time, and investigate all important matters of difficulty that may exist between brethren. These are selected from among the High Priests, and their matters are so arranged that one half plead for, and the other against the accused, so as to arrive at the merits of the case. They are drawn by lot, but it is not known who are to be in favour of, or who opposed to, until the time of sitting, when it is decided by numbers; sometimes one, two, or three, speak on a side, and sometimes more, according to the magnitude of the case. The president who is the senior among them, gives his decision. The others are then called upon to vote, which is generally unanimous; if it is not, the persons not voting assign their reasons, but the majority decide. The courts are governed, not according to any particular laws or technicalities, but according to evidence and the merits of the case.

If the parties are dissatisfied, which is not often the case, there is an appeal to the First Presidency.

There is, then, an order called Bishops. It is their business more particularly to attend to the temporal affairs of the Church, and counsel the people over whom they preside, for example: in the Great Salt Lake City, when I was there, it was divided into nineteen wards, over each of which there was a Bishop, each Bishop represented his own ward, and overlooked it and its affairs temporal—gave counsel to those who needed it, and acted as a father to the people. Each Bishop has two Counsellors, who together form a court to decide upon all matters of small difference that may occur among his people. He also makes arrangements for meetings, for public worship in his ward or precinct, and presides over the Priests, Teachers, and Deacons in his ward; and to see that the poor, the sick, the widow and the orphan are provided for.

There is then a presiding Bishop, whose business it is to preside over the others, and attend to the affairs of the whole Church assembled in Zion temporally.

There is also a president over the city, who has two counsellors. It is his business to superintend all the affairs of the city and its environs: those affairs which do not come under the direction of the Bishop. He presides over the High Council in cases of difficulty, regulates the public meetings for the city, and attends to a variety of other affairs for the general public good.

This is a general pattern for all the towns or cities. All have their president and his counsellors, their bishops and bishops' courts. In some they have their High Council; in others not. If they have not, their difficult cases are

brought before the High Council before referred to.

All who are in good standing in the Church submit to the decisions and regulations of the Church, without complaint; and every officer in the Church pays attention to, respects, and is governed by those who are appointed as his presidents.

It ought to be remarked here, however, that all officers in the Church are first called by revelation, or those having authority, according to the nature of the case, and then are voted for by the people over whom they are to preside.

Each person possesses power according to the position he occupies; and it is expected that all persons concerned will respect his judgment and decisions.

The First Presidency and the Twelve, are presented before all the Church in all parts of the world, for acceptance or rejection, twice every year in the several conferences; and any member of the Church has a perfect right to arise and testify, if he knows anything objectionable against these persons. The above rule applies to all other officers, whether at home or abroad. The only difference is, that they are more circumscribed in their limits, and are voted for by the people over whom they preside. The High Council, Bishop, President of the stake, and his council, are voted for by the whole Church assembled in Zion, but not by any branches of the Church; while the presidents of conferences and branches are voted for by their conferences or branches, and not by the people in Zion. When a member of the Church leaves England, the United States, or any other nation, for Zion, he takes a certificate with him of his membership, or the office he holds: until then, he is not known there. The Seventies, High Priests, or others abroad, are amenable to their own quorums, or to the Twelve Apostles.

We would here remark, that the love and fear of God is the foundation of all our actions, spiritual or temporal, that this work was commenced, and the organization of this Church was given, by revelation, and by that it has been sustained to the present time.

Concerning government: Some years ago, in Nauvoo, a gentleman in my hearing, a member of the Legislature, asked Joseph Smith how it was that he was enabled to govern so many people, and to preserve such perfect order; remarking at the same time that it was impossible for them to do it anywhere else. Mr. Smith remarked that it was very easy to do that. "How?" responded the gentleman; "to us it is very difficult." Mr. Smith replied, "I teach them correct principles, and they govern themselves."

The above I have seen fully exemplified in different nations. In Manchester, England, I attended a conference a short time ago, at which there were assembled two or three hundred elders, and officers of various kinds, and some thousands of people; and in all of their business transactions I did not hear one dissenting voice.

We have also other laws, which we as citizens of the United States recognize. In Nauvoo we had a city charter, city council, municipal court, made our city regulations, laws, &c.; but this was more for protection than otherwise.

At the present time we have a Territory in the United States, acknowledged by the Congress and President of the United States. We have our own Governor, Secretary of State, Legislature, and other government officers. These to us are a protection and shield. We never find any difficulty in keeping the laws of the land; but as we have others who are not in the Church, nor subject to its laws, we have the means within our reach of preventing one citizen interfering with another's rights, as well as preserving ourselves from being imposed upon; for we do not enforce our Church laws upon those who are not members of the Church. Everything with us is voluntary.

All men are protected with us in their religious rights, no matter what nation or creed they belong to. We teach men good principles: if they receive them, well; if not, it is their own business. We never persecute a person for his religious faith.

The expenses of the Church government are as follows:—

| | | | |
|---|---|---|---|
| The President of the Church.. | 50 | 0 | 0 |
| His Counsellors ..... | 0 | 0 | 0 |
| The Twelve Apostles ..... | 0 | 0 | 0 |
| The High Council ..... | 0 | 0 | 0 |
| The Seventies ..... | 0 | 0 | 0 |
| The High Priests ..... | 0 | 0 | 0 |
| Elders ..... | 0 | 0 | 0 |
| Bishops, ordinary ..... | 0 | 0 | 0 |
| Priests, Teachers, and Deacons | 0 | 0 | 0 |
| Total..... | 50 | 0 | 0 |

The acting Bishop, whose time is wholly occupied by his duties, has what he requires for himself and family; and a number of clerks, who are also occupied in the same way, receive wages.

There is a tenth or tything paid by the members of the Church. This is applied to the building of temples, and other Church buildings, &c.

But all officers in the Church, if at home, provide for themselves and families. Those abroad trust to the Lord and their brethren. The Twelve, Seventies, or High Priests are expected at any time to go to the ends of the earth if required, without purse or scrip, as the ancient disciples did. They are generally, however, provided for by their brethren on their journey, or at the place of their destination, by voluntary contributions.

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## EXPENSE OF THE CHURCH OF ENGLAND,

### AND OTHER SYSTEMS.

*(From Lloyd's Weekly London Newspaper.)*

At the present time, when the incomes of our bishops and dignitaries of the Church occupy so much attention, the following comparative table of the expense of Church-of-Englandism, and of Christianity in all other countries in the world, will be found interesting.

| *Name of Nation.* | *Number of Hearers.* | *Expenditure on the Clergy per million Hearers.* | *Total Expenditure. in each Nation.* |
|---|---|---|---|
| France | 30,000,000 | £35,000 | £1,050,000 |
| United States | 9,600,000 | 60,000 | 576,000 |
| Spain | 11,000,000 | 100,000 | 1,100,000 |
| Portugal | 3,000,000 | 100,000 | 300,000 |
| Hungary—*Catholics* | 400,000 | 80,000 | 320,000 |
| *Calvinists* | 1,050,000 | 60,000 | 63,000 |
| *Lutherans* | 560,000 | 40,000 | 26,000 |
| Italy | 19,391,000 | 40,000 | 776,000 |
| Austria | 19,918,000 | 50,000 | 970,000 |
| Switzerland | 1,720,000 | 50,000 | 87,000 |
| Prussia | 10,536,000 | 50,000 | 527,000 |
| German small States | 12,763,000 | 60,000 | 765,000 |
| Holland | 2,000,000 | 80,000 | 160,000 |
| Netherlands | 6,000,000 | 42,000 | 252,000 |
| Denmark | 1,700,000 | 70,000 | 119,000 |
| Sweden | 3,400,000 | 70,300 | 238,000 |
| Russia—*Greek Church* | 34,000,000 | 15,000 | 510,000 |
| *Catholics & Lutherans* | 8,000,000 | 50,000 | 400,000 |
| Christians in Turkey | 6,000,000 | 30,000 | 180,000 |
| South America | 15,000,000 | 30,000 | 450,000 |
| Christians elsewhere | 3,000,000 | 50,000 | 150,000 |
| | 201,728,000 | | £8,999,000 |
| England and Wales | 6,500,000 | 1,455,316 | 9,459,565 |

Thus it appears that the administration of Church-of-Englandism to 6,500,000 hearers, costs more than the administration of all other forms of Christianity in all parts of the world to 201,728,000 hearers. The £9,459,565, which is paid for the Church of England, is thus divided:—Archbishops and bishops, £297,115; 28 deans, £44,250; 61 archdeacons, £45,146; 26 chancellors, £12,844; 514 prebends and canons, £280,130; 330 precentors, succentors, and other members of collegiate and cathedral churches, £111,650; 2,886 aristocratic pluralists, holding two, three, and four livings, in all 7,037 livings, averaging £764 each, £5,379,430; 8,559 parochial clergy and curates, £3,289,020.

## CHARGES AGAINST THE GOVERNOR OF UTAH, DISPROVED AND WITHDRAWN.

*(From the Washington Republic.)*

We copy from the *Buffalo Courier* an article in which it states its belief that the charges against "Governor Brigham Young, of Utah, are entirely without foundation in fact." The charge that the Administration was aware of the truth of the charges before his appointment, of course falls to the ground by the admission of the paper which published and now retracts them.

We publish, moreover, the letter of Col. Kane to the *Pennsylvanian*, which thus places our readers in possession of full materials upon the subject.

In regard to the publication of the message of the Mormons to President Polk, we have to say that it was a paper covered by the inclosure of Colonel Kane, and placed at our disposal. Its publication was indispensable to the defence of Governor Young, from the following charges:—

"1. Of wholesale abuse of United States and our institutions.

"2. With leaguing with the Indians to harrass our people on the road to California.

"3. That this creature Young is an open abuser of Democracy."

Portions of the address were cited for that purpose. Nor was it supposed that the publication of a document addressed to the President of the United States could give any offence, especially when portions of the address were introduced and made use of, by quotations in the letter of Colonel Kane, to disprove charges against the authors of the address, and when the address contained the best evidences, of the prompt and patriotic assistance of its authors to the flag of their country, their respect for its Constitution, and contradicts (inferentially) the charge that Governor Young was an open abuser of the Democracy.

Our prompt and satisfactory disproof of the charges against Governor Young has been the immediate means of bringing before the public new and interesting facts in relation to the Mormons, and of creating the liveliest feeling in their behalf, amongst those who were a few days since publishing charges of the most disgraceful conduct against them.

The result of this essay at vindication cannot but be gratifying to us. How far the fact that, so far from being "an abusive Whig," the Governor of the Mormons' "predilections, when in the States, were esteemed decidedly and soundly Democratic," may have had the effect of acquitting him of the heinous charges which we last week reported, is left to the public to determine.

### GOVERNOR YOUNG OF UTAH.

Our article of July 2nd, on "Executive Appointments," has elicited a communication from a friend at the East, which presents the subject in a different light. We are assured that the charges brought against Governor Brigham Young, of Utah, are altogether without foundation in fact; and though a Mormon, and leader of Mormons, his character as a man is above reproach; that he proved himself a most hospitable and generous friend to the suffering California emigrants of 1849 and 1850; that Mr. Polk's administration had reason to value his patriotism and devotion to the interests of the Union; and last, not least, so far from being an abusive Whig, Mr. Young's political predilections when in the States were esteemed decidedly and soundly Democratic.

Our authority, which is that of a gentleman not long since returned from the Salt Lake, and whose business brought him into close communication with Mr. Young and some of his associates in the territorial government there, is of so high a character that we are pleased to be able to make this statement. Indeed, we confess we have been touched by our informant's picture of Mr. Young's plain but generous and hearty life in his distant home among the mountains, and revolt at lending any countenance to assaults upon his hospitable fireside which do not spare the character of its mistress, whom friend-

ly and hostile report alike asserts to be a truly discreet and lovely lady.

Our article was based on the information of facts stated by a writer in the *Rochester Daily Advertiser*, recently returned from Salt Lake, and whose character and ability, to make good his assertions, were vouched for by the *Advertiser*. We must commend the subject again to the notice of the *Advertiser*, and its informant or correspondent, being anxious to know the simple facts as they are, and not crediting the idea that they have sought or intended to misrepresent them.

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AN INTERESTING STATEMENT—THE MORMONS.

(*From the Pennsylvanian.*)

The subjoined letters amply explain themselves. We are glad to lay them before our readers, not only because we believe the Mormons to be a community which deserves respect for many qualities too often slighted in older and more popular denominations, but because in reference to the charges alleged against their Governor, Mr. Young, we know that the testimony of Colonel Thomas L. Kane, of this city, is entitled to the fullest credence. The statement in the *Washington Republic*, to which allusion is made by Colonel Kane, seeks to make party capital out of this contradiction of the report against Governor Young, of Utah; an expedient that is not just to the facts, nor fair to Colonel Kane, who vindicates the Mormons, not as a partisan, but as their known, their eloquent, and their most disinterested friend. Certain it is that no Democratic journal would publish any slanders against Governor Young, knowing them to be such, or persist in them after they had been exploded and exposed. It is one of the fundamental articles of the Democratic faith to advocate the freest toleration in regard to every religious belief; and we are sure there is no general example in reference to the Mormons in which Democrats have ever departed from it. The experiment of the Mormons in the Great Salt Lake Valley, with their thirty thousand of population, their order, their discipline, their obedience to the laws, and their love of country, go far to disprove many of the aspersions of their foes, and indicate a future in the highest degree auspicious and gratifying. We are quite sure our readers will thank us for laying before them the following interesting and opportune statement of facts:—

*Philadelphia, July* 16, 1851.

TO THE EDITOR OF THE PENNSYLVANIAN.

I have seen in the *Washington Republic*, of the 15th instant, certain passages under the editorial head from two letters of mine in reply to one which the President, Mr. Fillmore, had done me the honor to write me on the subject of the Mormons, and the officers of Utah, and in an accompanying paragraph, a reference to me as having authorized the writer to make certain statements.

I have no acquaintance with the Editor of the *Republic*, and, so far as I know, have never communicated with him directly or indirectly on any subject. The absolute tenor of my letters will be apprehended more correctly by a publication of them in full, with that to which they form the reply. The address of the Mormons of the 9th August, 1846, which is included in the *Republic's* article, was communicated to Mr. Fillmore in my "personal" letter, as the paper that "I regret I have never been authorized to make use of." I cannot therefore now contribute to its publication. The rest of the correspondence, however obviously intended for more private use, I send you without change.

Your obedient servant,

THOMAS L. KANE.

*Washington, July* 4, 1851.

My dear Sir,—I have just cut the enclosed slip from the *Buffalo Courier*. It brings serious charges against Brigham Young, Governor of Utah, and falsely charges that I knew them to be true. You will recollect that I relied much upon you for the moral character and standing of Mr. Young. You knew him, and had known him in Utah. You are a Democrat, but I doubt not will truly state whether these charges against the moral character of Governor Young are true.

Please return the article with your letter.

Not recollecting your given name, I shall address this letter to you as the son of Judge Kane.

I am, in great haste,

Truly yours,

MILLARD FILLMORE.

Mr. Kane, Philadelphia.

*Philadelphia, July* 11, 1851.

My dear sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment.* I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism, and devotion to the interests of the Union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge.

If any show or shadow of evidence can be adduced in support of the charges of your annoymous assailant, the next mail from Utah shall bring you their complete and circumstantial refutation. Meanwhile I am ready to offer this assurance for publication in any form you care to indicate, and challenge contradiction from any respectable authority.

I am, Sir, with high respect and esteem, your most obedient servant,

THOMAS L. KANE.

The President.

(PERSONAL.)

*Philadelphia, July* 11, 1851.

My dear sir,—I trust the accompanying letter (folio) meets your views, and that I have not erred in supposing you to require of me, not an elaborate argument in vindication of Governor Young, and disproof of Mormon libels in general, but simply a repetition of my oral statement in responsible form and over my own signature. At least, you will not accuse me of being non-commital.

I find nothing new, however, in the *Courier's* charges against Governor Young, except that he "levied high and unjust taxes on men selling property at Salt Lake to aid them on their journey," which is so far true, that the little municipal council of the Salt Lake city did—at its first organization, however, and before the United States or any other government had noticed its existence—enact that a tax should be levied on all sales of spirituous liquor, within the city bounds. This tax must have been heavy too, for I think it was intended to be almost prohibitory, the Mormons as a sect favoring and enforcing *temperance* measures, and doing their best to prevent the sale of whisky to the savages around them. I have only to say, that if our emigrant citizens everywhere could be placed under such restraint, your War Department would hear much less of their suffering from Indian outrage.

The other accusations are a mere rehash of old libels, the most deserving of them only rough mythic embodiments of a vulgar notion of Mormon "*fact*," prevalent in certain regions of the western country. And, since the apotheosis of Joseph Smith, these seem to connect themselves with the name of Brigham Young, not only as the present head and front of Mormonism, but also as the known *fleece-taking* Jason of what, after all exaggeration is set aside, history has still to characterize as a truly remarkable and heroic expedition.

I can refer you to my friend, Judge Douglas, for the best account of the charges in Illinois against Mr. Young, which, I presume, may be taken to mean divers bills ignored by different grand juries in the circuit over which Judge Douglas presided, and which included Nauvoo and the Mormon precinct. I have equal pleasure in directing your attention to the fine refutation of the charge of "insult to the California emigrants," afforded by the *cards* of emigant companies, published in various western newspapers, thanking the Mormons for hospitality and succor in distress. But you must permit me, in the matter of the remaining charges, to speak from my own knowledge, more diffusely, too, as upon one of them, at least; there is not probably now living any better witness than myself, and my failing health admonishes me it may be well to have my record in your memory.

I am not certain that I sent you a copy of a pamphlet I printed a year ago, to spread the truth about the Mormons, though I am clear that Dr. Bernhisel asked one of me for your inspection. With your permission, I will save your time by directing you to portions of it, upon pages 28, 29, 75, 77, and between 82 and 92.

My brief narrative (page 28, 29) of the enrolment and departure of the Mormon Battalion, was written with the express view of giving the lie to the charge against the Mormons of a want of patriotism and attachment to the Union. If, by chance, any allegation of this kind has reached your ears, with the countenance of a name of weight, you will find the want of patriotism, and so forth, laid as of the time of

the *outbreak* of the *Mexican War*, and previous to its decisive successes, and *before the news* had reached the Indian Territory of the *settlement of our difficulties with Great Britain*. At this very date, by my lecture, the Mormons are found at a serious sacrifice of interest, despatching a Battalion of five hundred of their best men to conquer from Mexico the country, on a portion of which they are now settled.

It happens felicitously enough for the purpose of accusation before you, that Brigham Young was the man of all others, whose influence carried through that measure with the Church. It was his American flag that was brought out to float over those hills for the first time; his drums beat, and his brave American speeches rang through the hearts of his people. I have given no name in my pamphlet, but it was he who said there—"You shall have your Battlion at once, if it has to be a class of our Elders." I regret that I have never been authorized to make use of the paper, a copy of which I enclose you, itself a copy of a letter to President Polk, written at a time of the severest trial. Its author, I believe, was the talented gentleman whose name was offered to you for the post of Secretary of the Territory, Dr. Richards; but it was signed by Brigham Young, and I know expresses the genuine feelings of his heart. I want you to remark, sir, that this, their *first communication with our Government after their expulsion from their homes in Illinois*, dates of August 9, 1846.

"The best Goverment on earth." "The Constitution of the United States most precious among nations." This is its language.

The remaining charge connects itself with that unmixed outrage, the spiritual wife story, which was fastened on the Mormons by a poor ribald scamp, whom, though the sole surviving brother and representative of their Jo. Smith, they were literally forced to excommunicate for his licentiousness, and who thereupon revenged himself by editing confessions and disclosures of savor to please the public that peruses works in yellow paper covers.

Young is a hard-working, conscientious, well-tried man, whose erotic inclinations may fitly match those of the Utah Church Patriarch, a venerable octogenarian, and long-respected Presbyterian elder, who also stands accused of the appetite for Eleusinian frolic. Young is fortunate in his family, too. I remember him wrapped up in his youngest child, an infant, whose health was suffering from the hardships of the march; and I recollect also that he had a son of the finest promise. Withal, he is so true a fellow, and has so much else to look after—being consulted by his people, as it seemed to me, upon nearly every emergency, from an Indian foray to a broken leg or a funeral—that I suspect he pays no manner of heed to any sort of abuse. His wife, however, who comes of a very respectable New England stock, charitable as St. Bridget, and proud of her husband as Queen Victoria, frets I am told—as pious women will do in such cases—over every fresh piece of nastiness, as if it were an awful and dignified message of Providential chastisement.

During a long attack of malignant fever, from which my constitution has not yet recovered, this lady showed me kindness I never can forget, and you must not wonder that my blood boils to think that upon her mainly recoil these brutal slanders.

I have headed this "Personal," rather that I might feel at ease in writing to you in haste, than for any better reason. You are at liberty, therefore, to make what use you please of its contents. I am not so minutely familiar with the affairs of the Mormons since they have become so full of the cares of prosperity, and like as not are fast forgetting me and the little I was able to do for them. But my esteem for them continues unabated, and I shall have great pleasure in writing to the Salt Lake at once to obtain for you the exact history of the liquor tax, and what I had almost forgotten to notice, the something else about Mr. Young's apprehending men and trying them for supposed participation in the death of Joseph Smith. Mr. Young's office among Mormons is that of President of the Church, and, since my knowledge begins, he has not officiated as Sheriff, Sheriff's officer, Judge, or Justice.

I am, Sir,

Very respectfully and truly,

Your friend and servant,

THOMAS L. KANE.

Mr. Fillmore.

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1851.

By reference to the last number of the Star, it will be seen that several branches now forming parts of the London, Sheffield, and Bedford Conferences are to be detached therefrom, and formed into New Conferences. This arrangement will affect the book agencies, we therefore give notice to Elders Kelsey, Robbins, and Spiers to take an inventory at the close of the year, of all the works of the Church in the hands of those branches to be detached from their conferences, and forward it to us, and a duplicate to the future Presidents of the conferences to be formed from these branches, and we will give the London, Sheffield, and Bedford Conferences credit for the amounts of said stock, and debit the New Conferences in the like amounts.

It is expected that all the branches referred to will have sufficient stock on hand to balance the debt their conference may have against them, and we wish it definitely understood we will not credit the London, Sheffield, and Bedford Conferences with anything more than for the *actual* stock transferred to the New Conferences; therefore let no debts owing by the said branches be represented to us; if they have suffered branches to get into debt, that is, that they have not sufficient stock on hand at the transfer to meet the claim of the Conference, the Conference must be responsible for it.

As it is necessary we should have the name and address of the general book agent for each of these New Conferences by the 15th of December, that No. 1 Star of Vol. 14 may be forwarded to them, the present Presidents will appoint in each a general agent, until a vote of the members comprising each can be taken. As soon after taking charge of these New Conferences as possible, the Presidents will take a vote of the members upon the appointment of the book agents, and certify the same to us, after which each Conference will be held responsible for the transactions of their agent with this office in pounds, shillings and pence, in like manner with all other Conferences of the Empire.

A General Treasurer for Perpetual Emigration Fund Donations, should also be appointed in each of the New Conferences, immediately after the first day of January, 1852, by the vote of the Conference, in the same manner as the book agents. They should be men in whom the most implicit confidence can be placed. Let all donations, however, in the hands of the treasurers for the branches to compose these New Conferences, up to January 1st, 1852, be delivered to the General Treasurer of the Fund for the Conferences to which those Branches now belong.

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Good News from Ireland.—We have great pleasure in being able to present to our readers a favourable account of the work of the Lord in Ireland. A little more than one year ago, Elders Gilbert Clements and John Lindsay, the latter of whom has since emigrated to America, went to Belfast to resuscitate the few Saints, perhaps fifteen or twenty, that dwelt there in a very forsaken condition, as to spiritual advantages, and revive the work of the Lord in that region. Elder Clements has been eminently successful in rolling forward the cause of truth in that town, has preached much, circulated much of the printed word, and is now about to reap a rich harvest of souls after having encountered successfully the strong prejudices of the people.

We quote from his note, dated Belfast, October 13th, "Yesterday we held our

Quarterly Conference. We had a glorious day—the Holy Spirit was copiously poured out. It would have rejoiced your heart to have been with us. The morning was occupied with preaching, in the afternoon we transacted our business, and in the evening we held a missionary meeting, when the travelling Elders had an opportunity of giving a sketch of their labours, success, &c. Twenty-two have been baptized during the last quarter. We now number one hundred in the Conference. May it soon increase an hundred fold!" So say we; may the word of the Lord go forth, have free course, and be glorified in that great town, until it shall bring forth its fruits an hundred fold of the faithful and just, who shall turn from the errors of their ways unto the Living and True God—help to build up Zion and establish righteousness in the earth. Having a good and commodious chapel in which to worship, with able and faithful ministers to labour, the Church in Belfast promises much of an ingathering of souls to the glory of God.

By letter from Elder G. B. Wallace, dated Dublin, Oct. 28th, we are informed that the work of the Lord is gaining ground in that city—that the Church now numbers about thirty members with good prospect for the future—that they have a comfortable hall in which to assemble, and a spirit of diligence and faith among the members to disseminate the truth, and inform the people of the revelation of God's will concerning them. It will be recollected that in 1850, Elders Sutherland and Bowring first undertook to establish the Church there; for a long time their labour was difficult, and success small, which, together with Elder Sutherland's necessary absence for a season to his family, rendered the progress of the work somewhat tardy; nevertheless the truth has been taking its root, we trust deep and strong, in the hearts of the virtuous and the pure, and we believe the day is not far distant when we shall be able to report Dublin Conference in our semi-annual statistics, with such numbers as shall cause the hearts of its founders to leap for joy at every remembrance of their labours in that city and vicinity.

Elder Richard H. Attwood, now laboring in the Manchester Conference, is appointed to labor with Elder Sutherland in Dublin. Under the wise supervision, and the diligent exertions of these faithful and talented brethren, we confidently expect the light of Revelation will shine forth with Spirit and power unto the inhabitants of that great city, till many of Erin's sons and daughters shall rejoice in a remission of their sins, and the gifts of the Holy Spirit.

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## LETTER FROM ELDER G. P. DYKES.

PERSECUTION OF THE SAINTS IN AALBORG—GREAT INCREASE OF THE CHURCH IN DENMARK, UPWARDS OF SIXTY BAPTIZED IN TWO MONTHS—CONVERSIONS IN SCHLESWIG—VISIT TO ENGLAND AND DEPARTURE FOR HAMBURGH.

Hamburgh, Commercial Hotel, October 14th, 1851.

Dear Brother Richards,—Desiring to keep you informed of the history of the times with me, I write you again. In my last, written you from Schleswig, on the 4th of May, I stated I had just began there when I received a letter from brother Snow, directing me to come immediately to Copenhagen, and accompany him to the London conference in June last, which I did; but my stay in England was very short, as I felt deeply pressed in spirit to return to the field of my labours in Denmark; accordingly I left London for Lowestoff, intending to sail from thence to Hjerting, but the steamer after being delayed a few days, over her appointed time, came in at last in a crippled state, and had to go to the London Docks before she could return, so I was under the necessity of returning to London again to get a

passage. From thence I sailed on the 24th of June for Hamburgh, where I landed on the morning of the 27th, and proceeded immediately on my journey over land, and by travelling day and night, I was enabled to reach the city of Aalborg, my former field of labour, but, indeed, too late to save the little flock from a very heavy blow; for a spirit of persecution had arisen, and the mob had assembled and broken the windows of the Saints' meeting-house, and demolished all the furniture within; and from thence, proceeding from house to house, they broke the windows of nearly all the dwelling houses of the Saints in the city, while the civil authorities looked on with seeming indifference.

In a few days after these things occurred, I entered the city, and had not heard a word of them till I stood by the side of the house where I had so often met with the Saints, and where I had preached the word to sinners; but I leave you to judge of my feelings, when, instead of meeting the joyful smiles of beloved Saints, I saw the windows and furniture of the house broken to pieces, and no Saints to welcome me there, for they were not now privileged to appear in the streets without being grossly insulted and sometimes shamefully beaten.

While I was thus deeply pondering over these things, an officer approached and requested me to come immediately to the mayor's office, which I did, and he peremptorily told me I had better leave the city forthwith, as he would not promise me protection from the mob for one hour. And as there was a steamer then at the wharf to sail that afternoon for Copenhagen, I went on board, but the mob hearing that I was in the city, began to gather, and some went to the Mayor's office to find me, but he told them he had me in prison. Others went to the ship, but the captain told them I had left and gone up into the city, and thus were they ranging about for me till the appointed hour for sailing, when I think there was more than a thousand people assembled on the beach. I was down in the cabin till we were fairly out of reach, when I came up on deck to see the sight, and being thus delivered I gave God the glory, and proceeding on our way, we touched at Hals, where we took on brother Jensen, the presiding Elder, he having been obliged to flee from home to save his life, and the next day, the 1st of July, we landed in Copenhagen, to the great joy of the Saints, as well as ourselves.

But now came the most arduous part of our duty; to guide the "old ship Zion" in such a storm, and sailing in *strange* waters required more than the wisdom of mortals; we therefore gave ourselves to much fasting and prayer, to obtain the Spirit to guide our councils under these dark and gloomy circumstances. Suffice it to say that our prayers were heard and our desires granted, and I must ever remember with pleasure the zeal and diligence of brother Forssgren on this occasion, as indeed on all others, and the strict obedience and prompt attention with which brother Hanson travelled from place to place to carry out the measures adopted in our councils; and thus by our united effort, the spirit of the mob was turned from the Saints, and division arose among themselves, so that on one occasion the soldiers had to be called out to still the tumult.

And now let me say, to the glory of God our Heavenly Father, that I here saw what I never saw before, that in so great a persecution every soul was saved alive, both temporally and spiritually, so that *not one* denied the faith in all this difficulty.

The enemy not being satisfied with this effort to overthrow the Truth, raised opposition in another way, by sending in priests and other professors of religion to make disturbance in the midst of the congregations, while our Elders were holding forth, by asking questions on points of doctrine, &c. However, this did not last long, for on one occasion, when there was many people assembled, I was speaking on the first principles of the Gospel, and atonement for original sin by the sufferings of our Saviour, the Spirit was upon me and I spoke in power, not sparing the Lutheran doctrine of "infant baptism;" and when I closed I gave the privilege for remark if any one had any thing to say for or against what had been said, as I felt myself fully able to answer every question pertaining to the doctrine of the Saints, and to prove it by scripture, &c.; but every tongue was still, except of those who came forward and publicly acknowleged the truth of what they had heard that day, and desired to be united with us by baptism. The work continued to spread on the right and left, so that on brother Snow's return from England in August, he called a conference, in which the Church was fully organized, and the Elders

and Priests appointed to their several fields of labour.

I left for Schleswig on the 2nd September, after spending two months and two days in Denmark, during which time there was added to the Church about sixty souls, thirty of whom in Copenhagen, and the others in different parts of the kingdom by the native Elders' preaching. The whole Church in Denmark numbers, I think, over three hundred members.*

In Schleswig I found a great military excitement prevailing as the Austrians had stationed a very heavy army in Holstein, and even extending to the very frontier, leaving only a narrow bridge of about thirty yards between their outposts, and the sentinels of the Danish army. The towns and cities here being placed under martial law, I found it impossible to call a meeting of the people, indeed the citizens themselves were not allowed to be out at night after a certain hour without a passport, signed by the commanding general. But not being discouraged by a sight of the military, I determined to do what little I could, as my feelings are very warm towards the German people; yet another difficulty arose; the city was so closely guarded, and all having to be in-doors at the appointed time, that it was next to impossible to find an opportunity to baptize those that should believe. However, I succeded, and on the evening of the 15th September, 1851, and in the same waters where the first Christians were baptized, when the people were converted from Paganism, were the first Saints baptized in Germany into the new and everlasting covenant; and although there were but two baptized, yet it is laying the foundation of a good work, as there are many more there who are believing our doctrine.

Finding it so difficult to proceed in Schleswig at present, and as the Danish government was in daily expectation of the Austrian troops being removed, I thought I would leave for a short time and go to England to see brother Taylor with reference to his intended mission to Hamburgh, which I did, and found him deeply engaged with his capacious soul for the good of England, France, and Germany; and while thus labouring for the spiritual salvation of the nations he was not forgetting to bless the Saints *temporally* in Zion. According to his directions I have now come to this city to labour for a season under his wise counsels for the good of this people, hoping as I do that the day of my deliverance is soon at hand, when I shall be enabled to return to the bosom of my family, to remove them from the borders of Babylon (the Council Bluffs) to the vallies of the mountains, where they can rest in peace from the tumults of the world, and may it be according to the will of God in the name of Jesus. Amen.

Thus you have a *sketch* of the history of this, to me, interesting summer, and the kind dealing and protecting hand of God that have been extended to me, his weak and unworthy servant; and while kind heaven shall give me common intellect, must I remember it with the deepest gratitude to Him. And now I close by desiring the blessings of the everlasting God to rest upon all those that wish well to you and the cause of Zion generally.

Your humble and obedient servant,

G. Parker Dykes.

* The definite number I do not rightly recollect, as I have not the records with me.

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## DEPARTURE OF ELDER WILLIS FOR CALCUTTA.

10, Amelia Street, Old Kent Road, London.

Beloved brother,—As I am about to leave my native land under the counsel of Elder Lorenzo Snow to carry the everlasting Gospel to Calcutta, I feel it a duty and a privilege to address a few words to the church on taking my farewell. In doing so, I cannot withold my expressions of gratitude to the Almighty for the position I hold among His children, and to the brethren and sisters with whom I have been associated since my Baptism by Elder Thomas Bradshaw in October 1848.

I was privileged to hear the gospel first from the lips of Elder John Banks, and through the teachings and testimony of Elders Bradshaw and Thomas Biggs, and our dear departed Sister Painter, I was brought from darkness into light, and from the power of Satan unto God.

My friends and supporters among my

brethren, being very numerous, I cannot, without trespassing on your time and space think of mentioning them here by name, but suffice it to say that their past kind acts are had in memory and are recorded for future use.

In taking an affectionate farewell of all, I earnestly desire an interest in their prayers in behalf of my mission, my family, and myself, praying that the best blessings may attend them, and that the Work of the Lord may abundantly prosper in your hands.

I have the honour to be, yours respectfully, in the everlasting Covenant,

Aug. 30, 1851. WILLIAM WILLIS.

## A WORD FROM THE HIGHLANDS.

Huntly, October 17th, 1851.

Beloved President,—I write you these lines, believing that a few words from us on this side the Grampian Range (Everlasting Hills) will not be altogether unacceptable; and would observe, that the growing importance of the kingdom of God, and spread of the gospel in the different nations on earth, is pressing its influence northward, raising a spirit of enquiry and desire to be informed concerning this great work of latter days.

During the last quarter, eleven persons have been baptized in this region; and I am informed by Elder Adamson that the prospects are good east of this for the spread of the work.

We have been visited by a professed magnetizer, who (as the prophets of God declare) has been lulling the foolish to sleep, deceiving priest and people.* He endeavours to show that the manifestations of the power of God among the Saints is a mere *natural* affair, and done by the same power by which he works; and actually ministers (who like drowning men have sinking systems to support) eagerly grasp this, with every other idle and deceptive story, and work them into an excuse to reject the Gospel, fulness and message which God in His infinite mercy has *now* sent; and, dear brother, my bosom swells with emotion at the thought that my kindred should so treat that which I know would bless and do them good.

There is another circumstance I wish to notice:—Two ministers of different parties, who were at variance with each other, met at one of the above-mentioned meetings, and there agreed to preach against the Saints. I could not help noticing the place of reconciliation: the twofold power of union manifested at the approach of this work, in uniting the good and honest for it, the base and selfish against it; and forcibly reminding us of the words of our Saviour, "If ye were of the world, the world would love his own:" "if a man come in his own name, him ye will receive."

The *Spirit of the Times* is developing and giving forth strange signs and commotions in the midst of which I rejoice to see the *strange act* of God onward.

May the Lord continue to bless you abundantly, is the prayer of your humble servant and brother,

A. F. MCDONALD.

President F. D. Richards.

* MILLENNIAL STAR, No. 14, Vol. xiii.—Fifth General Epistle.

## MISSION TO AUSTRALIA.

San Francisco, California, August 30, 1851.

Dear brother,—I am about starting on a mission to Australia, in company with Elder John Murdock, by order of, and under the direction of, Brother P. P. Pratt, who is now in this city, and about starting for South America. You perhaps remember when you were at my house in St. Louis, I was unhappy, and much embarrassed in spirit. The obstacles that then chained me down to an uncertain and unhappy position have been removed partially, and I am at liberty to come back to my duty. I have renewed my covenant, and hope, by the grace of God, to always be found in the way of my duty from henceforth. Pray for me.

I am counselled by Brother Pratt to write to you for books. I wish you to send me one or more copies of the Book of Mormon, Book of Covenants, Voice of Warning, and, in fact, a copy of every thing that you think will be useful to me in a strange country. Send me as many copies of the Voice of Warning and Book of Mormon as you think proper. Also forward the MILLENNIAL STAR; and if you choose for me to act as agent for the STAR, you can forward a few copies at once, and I will get what subscribers I can. Now, to sum up the whole matter, you know what books and how many to send me, and I hope you will not fail to send them forthwith. Direct to "Elder C. W. Wandell, care of Smith, Campbell, and Co., Sydney, New South Wales." Send your bill with the package, and I will settle with you as soon as possible. We hope to do a good work in Australia.

Brother Pratt has called the scattered members of the Church in this city and neighbourhood together, and re-organized them. Many have renewed their covenant, and a good spirit prevails in our midst. Brother Pratt has preached in the Adelphi Theatre for several Sundays. A good attention has been given, and some new members have been baptized.

Brothers A. Lyman and C. C. Rich have arrived in Southern California with a company of about five hundred Saints, and are encamped for the present near Los Angelos. Their design is to form a settlement near some port on the Pacific coast.

My next letter will be written from Australia. I hope you will not hesitate to fulfil my request as to the books and papers, and greatly oblige,

Yours in the bonds of the Everlasting Covenant,

CHARLES WESLEY WANDELL.

To Brother F. D. Richards.

September 1st.—P.S.—I have neither a Hymn Book, Book of Mormon, Book of Covenants, Voice of Warning, History of the Persecution, nor scarcely any thing else in the shape of books. You can justly appreciate my situation, and forward to us as many of each kind as wisdom shall dictate. C. W. W.

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## EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 329.)

As in the ante-Mosaic period, so after the Revelation, females were given in marriage for certain sums, which the bridegroom paid into the hands of the damsel's father (comp. chap v). Yet as, according to the statutes of the code of Revelation, the father only possessed the power of giving his daughter in marriage till she reached the age of twelve years and one day, when she was called a Bogros בוגרת (comp. chap. xiii.), the purchase-money, which the bridegroom had to pay for his bride, belonged therefore to the father only till his daughter reached that period (comp. Talmud Treatise Kidushin, fol. 3; Treatise Kiluboth, fol. 46). Thus we read in Holy Writ, when a man injures a virgin, who has reached the age of eleven years and one day (בתולה נערה) by violence, *he shall pay to the father fifty silver pieces*, according to the dowry of virgins מהר הבתולות (Deut. xxii. 28, 29). The Scripture grants the father the amercement of fifty silver pieces because it was he whom the man, who violently insulted his daughter, had injured of that dowry. Again, if a man seduces a woman by persuasion, the law is, that that man must purchase her in marriage. But if the father of that damsel refuses to give him his daughter to wife, Scripture says, he shall pay according to the dowry of virgins, which is, as we have seen from the above passage of Deutronomy, fifty silver pieces (Exod. xxii. 6; vide Rashi ibid). The law makes no mention here of whom the seducer should purchase her in marriage, or to whom he should pay the amercement of silver, according to the dowry of virgins; but as it was the father who had the power to grant, or to deny,

his daughter in marriage to the seducer, we cannot for a moment doubt that it was of him he had to purchase her in marriage, and in a case of refusal to pay to him the amercement; particularly if we compare this passage with that in Deuteronomy, we cannot but arrive at the conclusion, that, as in the case when a man injured a female by violence, the amercement was paid to the father; so when a man seduced a female, the amercement belonged to the father. And now, as the amercement was paid instead of the dowry of virgins, (for he was no doubt amerced of that amount, because he had injured the father of that amount by seducing his daughter, as we shall hereafter more distinctly explain) we learn by it to know that the dowry, or the purchase money belonged to the father.

The modification, however, which the Revelation introduced with regard to the power the father possessed over his female children consisted not only in that,—the power of the father over his daughter ceased when the female became a Bogros בוגרת [the age of twelve years and one day], and from that time he accordingly received no more the purchase money; no, it carried its modification still farther. According to the usages of the ante-Mosaic period, the dowry or the purchase money, was agreed to between the respective parties (comp. chap. v.); after the Revelation, however, we find the dowry, or purchase money, a fixed sum. There is no especial law which defines the amount of the dowry; but we may learn from a few passages of Holy Writ, that the dowry was a specified sum, and though the Bible does not expressly mention the amount, it was no doubt delivered by God to Moses, and is one of the traditions מסיני הלכה למשה. The amount of the dowry, after the Revelation, was one hundred silver pieces, or Shekels, according to many commentators, when the bride was a virgin; fifty were the dowry of virgins מהר הבתולות, and the other fifty were paid to the father for his consent to the marriage; in other words, in compensation for her services, which belonged to him as long as she was under his charge. Thus we read in sacred history, when Saul, King of Israel, plotted against David to remove him from life by the hand of the enemy, the Philistines: "And Michal, Saul's daughter, loved David; and they told Saul, and the things pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. . . . And Saul commanded his servants to commune with David secretly. . . . And Saul's servants spake these words in the ears of David. . . . . And David said, Seemeth it to you a light thing to be a king's son in law, and I am a poor man? . . . And the servants of Saul told him, saying, In this manner spake David. . . . And Saul said, thus shall ye say to David: The king desireth not any dowry, but an hundred of foreskins of the Philistines. But Saul thought to make David fall by the hand of the Philistines." (1 Samuel xviii. 20—25). And now, as Saul asked a hundred foreskins, instead of the dowry, it shows that the dowry was the sum of one hundred—and as we have said, one hundred pieces of silver — fifty of which were called the dowry of virgins כמהר הבתולות: and the other fifty, which were paid for the consent of the father to the marriage, and which the bridegroom was bound to pay, even when the female was no virgin. This is the law when a man seduces a virgin by persuasion, and the father will not give her him to wife, he must pay to the father fifty silver pieces as the dowry of virgins מהר הבתולות, the sum of which he injured the father; but if the father acquiesce in the marriage, the dowry of virgins is not sufficient; no he must pay more—he must purchase her in marriage for that sum usually paid by the bridegroom to the father לו לאשה מהר ימהרנה, which, as we have shown, is one hundred silver pieces (Exod. xxii. 16).

It remains for us, however, yet to explain, why the law grants the father only fifty silver pieces, when a man violently injures a woman (Deut. xxii. 28, 29)? The reason thereof is, because, as the law gives the father no choice to refuse his daughter in mariage to the person who has injured her with violence, but says that he must marry her, in recompence to the female for his bad usage to her; and as the Bible expresses "for the affliction he made her suffer, he cannot divorce